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SECRET—EVOLVING—IV

[No. 10 of 1910.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 5th March 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendro Lall Mukerjee, age 27, Hindu	500
2	"Bangaratna"	Banaghat	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bangavasi"	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
4	"Bankur Darpan"	Bankura ...	Do.	Biswanath Mukerji, B.L.	713
5	"Basudeva"	Calcutta ..	Do.	.....	.....
6	"Basumati"	Ditto ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Rajranjan Sen, age 34, Baidy	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravarti age 36, Brahmin.	800
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodhananda Sarkar	950
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dinanath Mukerji, age 43 Brahmin	650
11	"Daily Hitavadi"	Calcutta ...	Daily	.....	.....
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha	200
13	"Dharma"	Ditto ...	Weekly	Aravinda Ghosh	.....
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
16	"Ekata"	Calcutta ...	Do.	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
17	"Hitavadi"	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
18	"Hindusthan"	Ditto ...	Do.	.....	.....
19	"Jagaran"	Bagerhat	Do.	Hari Das Dutt, age 37, Kayastha Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Monmota Nath Roy, age 32, Brahmin.	1,000
20	"Jasohar"	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
21	"Kalyani"	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayasta,	1,300
22	"Karmayogin"	Howrah ...	Do.	.....	.....
23	"Khulnavasi"	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
24	"Manbhum"	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu ...	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35, and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Revd. Lall Behari Shah, age 50, Native Christian.	300
30	"Nayak"	Ditto ...	Daily and weekly.	Bi-	500
31	"Nihar"	Contai ...	Weekly	Madhu Sudhan Jana, age 49 ...	200
32	"Pallivarta"	Bongong ...	Do.	Charn Ch. Roy, age 35, Kayastha	400
33	"Pallivasi"	Kalna ...	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
34	"Prachar"	Calcutta ...	Monthly	.....	.....
35	"Prasun"	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
36	"Pratikar"	Berhampore	Do.	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
38	"Ratnakar"	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	500
39	"Samaj Darpan"	Salkia ...	Do.	Satya Charan Banerjee, age 28, Brah- min.	1,300
40	"Samay"	Calcutta ...	Do.	Ganendra Nath Das, age 54, Kayestha	800
41	"Samvad Purnachandrodaya"	Ditto ...	Daily	Purna Chandra Ghatak, age 45, Brahmin.	60
42	"Sanjivani"	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
44	“Soltan” ...	Calcutta ...	Weekly	Maulvi Muhammad Moniruzzam of Chittagong.	1,500
45	“Sri Sri Vishnu Priya-o-Ananda Bazar Patrika.”	Ditto ...	Do.	Basik Mohan Chakravarti, age 37, Brahmin.	2,000
46	“Twenty-four Parganas Var-tavaha.”	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
47	“Mahammadi” ...	Calcutta ...	Do.	.....	.....
HINDI.					
48	“Banga Kesi” ...	Calcutta ...	Fortnightly	.....	.....
49	“Bharat Bandhu”	Ditto ...	Weekly	.....	.....
50	“Bharat Mitra”	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
51	“Bihar Bandhu”	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
52	“Bir Bharat” ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
53	“Ghar Bandhu”	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
54	“Jain Pataka” ...	Calcutta ...	Monthly	.....	.....
55	“Hindi Bangavasi”	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	4,000
56	“Hitvarta” ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
57	“Lakshmi Upadesh Lahri”	Gaya ...	Monthly	.....	.....
58	“Marwari” ...	Calcutta ...	Weekly	R. K. Tebrevala, age 34, Hindu Agarwala.	500
59	“Satya Sanatan Dharm”	Ditto ...	Do.	.....	.....
60	“Sri Sanatan Dharm”	Ditto ...	Do.	.....	.....
61	“Shiksha” ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan	255
62	“Tirhut Samachar”	Muzaffarpur	Do.	Jaganand Kumar	...
63	“Bara Bazar Gazette”	Calcutta ...	Do.	.....	.....
64	“Burman Smachar”	Ditto ...	Monthly	.....	.....
PERSIAN.					
65	“N a m a i - M u q a d d a s - Hablul Matin”	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	
URDU.					
66	“Al Panch” ...	Bankipore	Weekly	.....	.....
67	“Dar-us Sultanat”	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
68	“Star of India”	Arrah ...	Do.	Zaur-ul-Haque...	...
URIYA.					
69	“Garjatbasini”...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin	.....
70	“Manorama” ...	Baripada ...	Do.	.....	.....
71	“Nilachal Samachar”	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
72	“Sambalpur Hitaishini”	Bamra ...	Do.	Dinabandhu Padhan.	
73	“Samvad Vahika”	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
74	“Uriya and Navasamvad”	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
75	“Utkal Darpan”	Sambalpur	Do.	.....	.....
76	“Utkal Dipika”	Cuttack ...	Do.	Gauri Sankar Koy, age 75	800
77	“Utkal Sakti” ...	Calcutta ...	Do.	.....	.....
78	“Utkal Varta” ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	600

under the heading "The present politics of Russia," the *Namai Muqaddas Hablul Matin* [Calcutta] of the 21st February writes:—

NAMAI MUQADDAS
HABLUL MATIN,
Feb. 21st, 1910.

All the improvements in Russia have been due to a corresponding degradation of the Muhammadans. The ways to Russian progress pointed out by Peter the Great are all based on the humiliation and degradation of the Muhammadans, that is, inasmuch as the latter will go down, the former will rise up till by the end of the thirteenth century of *Hijree* era it will be seen that the Russians will be possessed of what the Muhammadans will have lost. The paper blesses the Japanese who have mitigated the hundred years' sufferings of the Muhammadans, who have once more come to life as it were, for the Persians on one side and the Turks on the other have, after throwing off the yoke of tyranny, taken to the path of progress. To serve one's own ends by hypocrisy and creating mischief among nations not versed in politics is generally considered good statesmanship, particularly by the Russians. A careful perusal of the history of the Russian progress will tell us that the success of the Russians have always been attributable to their mischief-doing and hypocrisy. In this respect the Russian politicians have surpassed the politicians of Europe. The best of the fertile countries of Russia are those that have gradually been acquired from the Muhammadans such as Turkistan, Kafkaz, Gurjistan and Crimea. The population of Russia consists of one hundred and forty millions of souls, out of which forty millions are Muhammadans whose countries are bordering upon the Persian and the Ottoman kingdoms. The natives of Finland, Lahistan, the Jews, the Armenians and all other races subdued by the Russians have become sick of the Russian tyranny, and will at a moment raise a standard of their independence if attacked by the Russians. The Russians are not equal to the Muhammadans, nor are their means of improvement like those of the Muhammadans. The only thing that the Russians have got, to keep the Muhammadans ignorant of the real situation, is hypocrisy. A Russian wise man says that the rise of the Muhammadans is naturally consequent on the fall of the Russians, for the suppression of the Muhammadans has been the real cause of the Russian progress. The Russians should fear the awakening of the Muhammadans more than an attack from the Japanese, for the loss caused to the Russians by the Japanese would be limited and temporary while that caused to them by the awakening of the Muhammadans would be continuous and unlimited.

2. A correspondent of the *Namai Muqaddas Hablul Matin* [Calcutta] of

The Russian Agents at Khokand. the 21st February writes from Khokand that the Russian Agents there spare no pains in bringing about the disgrace of the Muhammadan faith, not because the Muhammadans do not enjoy perfect liberty in performing their religious ceremonies, but because the Russians publicly interfere with their rights. It appears on minute observation that more the Russians advance in Turkistan, the more they interfere with the religion of the Muhammadans. The policy of Russia is to gradually Russianize her subjects, and this is the task imposed on the Russians by Peter the Great. The cunning vagabonds extracting money from Muhammad Ali, passed themselves as his representatives. The publicity given to Muhammad Ali's success was a stroke of Russian policy. The Russians delicately played another trick in giving out that a spark might burn down the Islamic world. The Russian politicians have determined to exercise their hypocrisy among the Muhammadans and bring about revolutions in the Islamic world. In Persia their policy is to conspire against the aristocracy and well-wishers of the country, to calumniate them, to make the people suspicious of the nobles, and to create dissension between the *Shiahs* and the *Sunnis*. In the Ottoman Empire their policy is to turn the Armenians and Jews against the Ottomans, to create hatred in the Muhammadans for the Jews and the Armenians in matters of politics, conspire with the traders, make the Ottomans hate the Committee of Union and Progress which is meant for the welfare of the country, and bring about dissension between the *Shiahs* and the *Sunnis*. Their whole attempt is directed towards keeping the Muhammadans backward

and at war with each other. The whole attention of the Russian Agents, whether private or public, tends to create mischief and discord between the *Shiahs* and the *Sunnis*, for they are in close connection with each other in Islamic countries. The Russian politicians also fear the union between the Ottomans and the Persians a good deal, and consider it to be dangerous to themselves. They are, however, trying to undo this union, and to see that the Ottoman and Persian Agents appointed in Constantinople and Teheran, respectively, support the policy and politics of Russia. So long as Arfa-ud-dowla remains as the Persian Envoy at Constantinople, the Russians have no reason to apprehend any union between the Persians and the Ottomans. Arfa-ud-dowla is the same man who was the prime mover of the Persian loan, and who always boasts of such services for Russia. It appears from the accounts of the Parliament that Arfa-ud-dowla's capital of 20 millions and his present honours are all due to the patronage of Russia. What do the Russians mean when they say that Persia is not a permanent Government, and that she had no right to join the peace conference. So long such a passionate Muhammadan patriot lives as Persian Envoy in the metropolis of Islam, the success of the Russian aims in the Islamic world will have no bounds. Now-a-days the Russians realizing that their interest lies in the mutual discord between the *Shiahs* and *Sunnis*, are trying every means to accomplish their object. They have first commenced with Turkestan, as will appear from the sad news from Bokhara where 1,600 men, both *Shiahs* and *Sunnis*, were killed.

No nation or country has been ruined, but by religious dissensions and civil wars. In India the English who have settled for the last 150 years, regard the complaints of the Bengalis and others as no more than the humming of the wasps, for they know that if they leave India, the idol-worshippers, the Christians, the Moslems, the Jews and the like will shed each other's blood on account of their religious differences, and the English will have to return with much more honour and glory. The Indian politicians realize, and rightly too, that the existence of the English power in this country is a blessing. Now-a-days every Muhammadan who has got the least possible sense in him should try to bring about concord between the *Shiahs* and the *Sunnis*, otherwise we shall have to repent one day for our neglect.

NAMAI MUQADDAS,
HABLUL MATIN,
Feb. 21st, 1910.

Agents of the Ottoman Parlia-
ment.

3. Referring to a correspondence from Bassarah, the *Namai Muqaddas Habul Matin* [Calcutta] of the 21st February says

that, for the sake of an evilly-disposed Governor, the advantages of the Union of two Powers cannot

be overlooked. The Ottoman Parliament and the new Cabinet should therefore correct the conduct of their mischievous Agents, so that in the very beginning of subjugation of the country the people at a distance from the metropolis may not be distressed and despair good government. The paper knowing the Envoy at Constantinople as one born of a Russian slave-girl, expects no patriotism from him, and requests the Foreign Office at Teheran not to be unmindful of the rights of the Persian subjects.

DAILY HITAVADI,
Feb. 27th, 1910.

4. While agreeing with Lord Morley that the Government of India should remain neutral in the present troubles in

The Tibetan situation. Tibet, the *Daily Hitavadi* [Calcutta] of the 27th

February would think that the Government cannot, as indeed it should not, remain inactive in case China becomes aggressive enough to create troubles in Nepal, Sikkim and Bhutan. The paper therefore advises the Government to keep itself prepared to meet such an emergency.

DAILY HITAVADI,
Feb. 29th, 1910.

5. Referring to the situation which has recently arisen in connexion with
The situation in Tibet—an exhortation.

Tibet, the *Daily Hitavadi* [Calcutta] of the 29th February writes that some anxiety will be caused to the Government of India in regard to Kashmir,

Nepal, Sikkim and Bhutan by this consolidation of China's power along the northern frontiers of India. Probably new treaties will have to be entered into by Government with these States, and a new disposition of locations of troops effected. Complete control of Kashmir's foreign relations will also probably have to be assumed by the Government of India. As for Nepal, she is undesirably subject to a vague suzerainty of China's, but any extension of that suzerainty would be intolerable to the British Government as menacing the security of the whole of Northern India. Sikkim is now wholly under

British control, and there remains Bhutan. The present ruling Prince of this State owes his position in a sense to the countenance of the British, so extension of Chinese influence there would probably imply the subversion of his authorities. Further, China may even ask for a retrocession of the Duars.

Anyhow, the chances of Viscount Kitchener being the next Indian Viceroy are being strengthened by these occurrences. It will henceforth become the duty of every Indian to strive his best to keep the British power in this land unimpaired in strength. We may have our little differences with that Government, but in our heart of hearts we are conscious of the happiness and ease in which we live under its rule. No other foreign ruler will certainly show such impartiality in matters of administration. We Bengalis, by the English education we have received, have assimilated English civilisation and come to be a part and parcel of the English nation, so to speak. We are bound therefore to assist the English in defending their hold on India, directly and indirectly. If any danger threatens India, which Heaven forbid, the Indians will readily lay down their lives for the English.

II.—HOME ADMINISTRATION.

(a)—Police.

6. Referring to the reported political dacoities in Bengal, the *Nayak* [Calcutta] of the 20th February says:—

NAYAK,
Feb. 20th, 1910.

We have so long had our doubts, for reasons more than once stated in the columns of this paper, as to the commission of this class of dacoities, or the connection of young men of respectable parentage with them. Even now we cannot say that our doubt is baseless, so long as the *sub judice* cases are not decided. We pray to God that it may be proved to be wellfounded, and that we may never have to hear that respectable youths have been connected with dacoities. Self-sacrifice for and devotion to the country's cause are laudable, if within the bounds of the law. But under no principle can dacoity or theft be justified. Any political object that lurks at the bottom of these decoities must be mean and hateful. If the innocent inhabitants of the country are to be oppressed and ruined by such political dacoities, politics were better sunk in the sea, leaving us to our darkness and want of freedom. And we have no hesitation in calling them mad who think that say good can ultimately come to the country from the spread of this evil of political dacoity. It should be remembered that a quarrel that is not waged with righteousness can never be productive of good results. Besides this, when ascetics are becoming rare in the country, bands of dacoits will not last a long time.

7. The *Nayak* [Calcutta] of the 19th February writes that systematic thefts of rifles have for a long time been taking place in the Ichapur Rifle Factory, and that the Police have not as yet been able to find out the culprits. Some rifles which the Superintendent of Police of Peshwar had sent to the Factory for repairs have disappeared, and two rifle barrels have also been stolen. The Police were informed in time, but they have not been able to find out the miscreants as yet.

NAYAK,
Feb. 19th, 1910.

8. The *Daily Hitavadi* [Calcutta] of the 1st March publishes a correspondence in which the writer, who calls himself a mufassal tradesman and has often to come with bullock carts from his native place to the Posta Market in Calcutta. complains that in this market a class of men, who give themselves out as carters or even *ijardars* of the Municipal roads in the quarter, greatly harass and ill-treat the carters of tradesmen like him, and regularly realise illegal gratification from them. A sifting enquiry is prayed for into the matter.

DAILY HITAVADI,
Mar. 1st, 1910.

9. The *Basumatli* [Calcutta] of the 26th February refers to a statement published in the *Punjabee* of a Musalman of Rawal Pindi having been lately beaten wantonly and mercilessly by a number of local European

BASUMATI,
Feb. 26th, 1910.

An alleged incident at Rawal Pindi.

soldiers, and hopes that the Government of the Punjab will quickly inquire into the truth or otherwise of this horrifying incident.

(b)—Working of the Courts.

HITAVADI,
Feb. 25th, 1910.

10. The *Hitavadi* [Calcutta] of the 25th February says, that on the 24th instant Birendranath Datta Gupta, the murderer of The High Court assassin's Khan Bahadur Shams-ul Alum, was executed in the deposition. Alipore Jail with a drop of six feet in the presence of a few outsiders besides officials. Birendra's brother, Dhirendra, had prayed for the assassin's life to the Lieutenant-Governor and the Viceroy, but to no effect. It is said that in prison Birendra feasted on sweetmeats as best as he could, and made a statement relating himself. It is reported that on the 19th February he wrote to the Chief Presidency Magistrate that he was prepared to make a statement, and it appears from his statement that the Hon'ble Mr. Wheeler's stenographer, Yatindra Nath Mukherjee, had helped him in the murder of which he was guilty. Yatindra, who was in prison in connection with a dacoity, wrote to a relative of his to send a lawyer to the jail on Sunday, the day before Birendra's execution. The Jail Superintendent also requested him to do so. On Sunday Mr. J. N. Ray, Barrister-at-Law, accompanied by two Pleaders, appeared in the prison. Birendra gave a deposition in answer to questions put by Mr. Hume, Crown Counsel, before Mr. Halliday and other Police officers and the Counsel for Yatindra. He told of his having at first asked Yatindra whether he should murder Ramsaday Mukerjee. Yatindra said: "No." A few days after he again asked Yatindra whether he should murder Shams-ul Alum. Yatindra gave his assent to this, and asked him to go to Satish. Satish supplied Birendra with a revolver, cartridges and other things, and took him to the High Court for murdering Alum. One Jnanendra Nath Mitra had introduced him to Satish in September.

Mr. J. N. Ray said that it was impossible to cross-examine Birendra without preparation on such a long deposition. He prayed to the Lieutenant-Governor for a postponement of Birendra's execution for a few days, but the prayer was rejected. Consequently Birendra was not cross-examined. His deposition covers twenty foolscap-sized papers. Birendra mentioned the names of some other persons also, but these names have not yet been disclosed. The case against Yatindra for abetting murder will be taken up on the 7th March.

NAYAK,
Feb. 14th, 1910.

11. Referring to the inquiry into the outbreak of fire on the steamer *Aka*, the *Nayak* [Calcutta] of the 25th February thinks that the inquiry should be held at Barisal as well as Khulna, in order to enable these witnesses of the incident who live at the former place to give evidence.

(d)—Education.

BIHAR BANDHU,
Feb. 26th, 1910.

12. The *Bihar Bandhu* [Bankipore] of the 26th February publishes a letter from a correspondent, who under the heading The Hindi Reader for Standard I. "Deterioration of the Education Department in Bihar" has attempted to show that the Hindi Reader, jointly prepared by Rev. Mr. J. Daun, Babu Radha Lal and Maulvi Amjad Ali, for the use of the students of Standard I, is full of mistakes in spelling, grammar and idiom.

The authors, says the writer, are perhaps under the impression that to write simple and easy Hindi one should only use the corrupt forms of the Sanskrit words, and for this reason they have used पूरब, दूरज पंडी औपर, etc. When the boys are taught to use these incorrect words, how they will learn to read and write correctly must be known only to the authors and the members of the Text-book Committee.

The writer then quotes some fifteen phrases or sentences to illustrate the mistakes in idiom, and says that some of them give no sense and others are unidiomatic. बाढ़ी and पटका are not used in Bihar; the meaning of the first word can be understood, but the second word is quite unintelligible.

The lesson on "Ganvari Gvalin," says the writer, is opposed to decency and gives the following quotations in support of this remark :—

(1) सब बकड़ बकड़ कर अपने कपड़ की पवन, और मुखड़ की बनक दगड़ दिखाऊगी,

(2) चाल चाल में सौ गौ बल खाऊगी।

(I shall play the coquette by strutting and showing the embellishments of my garments, the glitter of my face, and also bend my body a hundred times in moving a single step.)

In conclusion, the Text-book Committee is requested not to spoil the Hindi of Bihar by introducing such useless books.

(h)—General.

13. The *Hitvarta* [Calcutta] of the 17th February says :—

The deportees.

After the new Press Act was passed, the Viceroy announced the release of the deportees in order to alleviate the pain caused by the Act. In this connection His Excellency made a statement, which we feel compelled to protest against. To do so is risky in the present situation, but the newspapers have their duty, and we will be sinners if we shirk it. The Viceroy said that the deportees were the leaders of a seditious movement, which afterwards assumed the form of anarchism. Those who know the patriots like Srijut Krishna Kumar Mitra and others, can never believe that they were leaders of seditious movements, and that the agitation started by them has degenerated into anarchism.

HITVARTA,
Feb. 17th, 1910.

14. The *Hitvarta* [Calcutta] of the 17th February writes :—

Sir Herbert Risley.

Sir Herbert was a learned man of corrective tendency, and always hankering after knowledge.

But towards the close of his Indian career he has cast a blot on his learning by calling the "Sakuntala" of Kalidas as the ideal of Indian womanhood. No Indian will give her that position when there are such examples as Sita, Savitri and Damyanti.

HITVARTA,
Feb. 17th, 1910.

The paper concludes with a prayer that Sir Risley may spend his old age in happiness, and may put India perfectly out of his mind in his retirement.

15. Referring to the official inquiry into the present high prices in

India, the *Nayak* [Calcutta] of the 19th February

The inquiry into the high prices.

NAYAK,
Feb. 19th, 1910.

We are not prepared to believe that India now produces a smaller quantity of food-grains than she used to do before, for it is well known that a much larger area of land is now under cultivation. Nor can we reconcile ourselves to the idea that increase of population is responsible for the rise in prices, for there are other countries where the population has multiplied much faster than it has in India, and yet the prices of food-stuff have remained the same inspite of the fact that the productive power of the land has not shown any improvement. Some think that the free export of food-grains from India is the cause of the present high prices, and we leave it to our readers to judge how far this opinion is grounded in fact and reason. We hear that the Government is going to appoint a Commission of enquiry into the causes of the high prices which now obtain in this country, and we hope that this Commission will not like its predecessors prove the proverbial mountain in labour producing only a mouse.

16. The *Hindi Bangabasi* of the 21st February has the following :—

Sedition cases.

The last annual report of the administration

of the United Provinces shows that the Lieutenant-

Governor warned the editors of four newspapers, and as the result of this they are doing their work now very carefully. When only a warning is sufficient to produce the desired effect without any difficulty, what is the use of squandering away so much money on prosecution in sedition cases?

HINDI BANGABASI,
Feb. 21st, 1910.

17. While not quite disapproving the idea of making over the recently found Buddha relics to the Buddhist monastery

The Buddha relics.

at Mandalay, the *Sanjivani* [Calcutta] of the 24th

February would think that it would have been far better if the relics were kept where they had been discovered or taken to Budha-Gaya and preserved there.

SANJIVANI,
Feb. 24th, 1910.

SAMAY,
Feb. 25th, 1910.

18. The *Samay* [Calcutta] of the 25th February protests against the proposal to make over the Buddha relics, which have been discovered near Peshwar, to the Buddhist priests of Mandalay.

BANGAVASI,
Feb. 26th, 1910.

19. The *Bangavasi* [Calcutta] of the 26th February contends that a free Press is of paramount importance in India, and quotes, in support of the view, from an English author who says,—“It is now well seen that of the two countries, India and England, the former really stands far more in need of a free Press than the latter. In England, independent of the Press, there are very many checks against bad, and guarantees for good, government. There is a mighty public, there is a crowded population; the most rapid means of communication; business is done in the eye of the public; Parliament ventilates all topics; speeches do the same during the recesses. The Courts of Justice are closely watched by an upright, intelligent Bar. There the public purse strings are held by the nation; there the principles of government are fully understood; there the people are of the most independent spirit—have an unconquerable love of freedom; and there every job that is perpetrated is agitated against.”

Lord Harris, though favouring punishment of offending newspapers, did not hesitate to admit the utility of a free Press. His Lordship said: “The liberty of the Press is a most important and a vital principle in the best interest of humanity, and cannot on any account be interfered with.” At the same time no one can disagree with His Lordship when he says: “Freedom has been won and granted for the purpose of eliciting truth—not for disseminating falsehood. The propagator of untruth, or of misrepresentation, should be made responsible for his statements. The burden of proof should be thrown upon him, either as proprietor or editor; and on failure, the act should be penal in an ordinary Court.”

But there is difference of opinion now, even as it was in Lord Harris's time, as to the advisability of passing a repressive measure against the Press. The writer then goes on to say that the new Press Act will do great harm to literature in India by raising the cost of printing. It is suggested that Government should be petitioned to prevent this.

HITVARTA,
Feb. 24th, 1910.

20. The *Hitvarta* [Calcutta] of the 24th February has the following:—

Ibid. A new law has been passed, and the newspapers have been muzzled. They cannot, now make unfavourable comments even with the best motives on the actions of the Government. When the Government does not want to know what the people think of its actions, we have no business to say anything about them. It is well at the present moment to cease to review its actions for if the truth cannot be told, it is no use telling lies.

If there are also other causes of the present unrest than the incitement of the native Press, what means has the Government thought of adopting to remove them? After the Sepoy Mutiny of 1857, great and experienced statesmen were of the opinion that had there been a free Press at that time in the country, the Mutiny would have been prevented. But the present day's experience is quite the reverse. Wonderful are the movements of time!

STAR OF INDIA,
Feb. 25th, 1910.

21. The *Star of India* [Arrah] of the 25th February notices the general unanimity among the members of the new

Ibid. Viceregal Council in supporting the new Press Law which it was feared would meet with strong opposition in its passage through the Council. The attitude of the new Members has thus gone to show that they are not likely to stand in the way of Government when strong measures become necessary for the maintenance of law and order. The paper does not admit that the present unrest is entirely due to seditious writings, though they may be partially responsible for it.

The new law, in the opinion of the paper, will be a terror only to those who would indulge in seditious writings but it was never the intention of Government to stop honest criticism of its action.

22. In an article under heading "The New Law," the *Hitavarta* [Calcutta]

The Press Act and the popular of the 24th February writes:—
representatives.

Curious things are happening these days. On one side assassins and dacoits are harassing the religious Indians and on the other the Anglo-Indian papers are bent upon defaming and abusing the Hindus. In this curious situation every day gives rise to a new painful occurrence, and the new Press law is one.

We said before, and repeat it here, that there was no need at all of this new law. The representatives of the people in the Viceregal Council expressed the same view in their speeches. The assassins do not make preparations for their nefarious deed in broad day-light. They do not determine their course of action by reading newspapers. Journalists, even if they may not be regarded by the Government as loyal, cannot, in self-interest, support violence. The old laws had quite sufficient power to prevent them from doing that. The papers like the *Yugantar*, *Sandhya*, *Bande Mataram*, etc., have been suppressed with the help of the old laws, which can stop publication of any other such paper if it ever, God forbid, comes into existence. Therefore we are constrained to say that the new law was not at all wanted.

There is no doubt that the disease of unrest is prevailing in the country. All the Hon'ble Members of the Imperial Council have admitted it, and we admit it too. But the diagnosis has been wrong. Several times before we have pointed out the real cause of unrest; and had the Government given its attention to it, we would not have had to lament the loss of freedom which is so dear.

It is not right to give the name of unrest to the high aspirations and ideals of the educated community. Up till now, criticism (in the light of the education the community has received) of the actions of the Government was never thought objectionable. But Sir Herbert Risley has declared, on the eve of his departure, even such criticisms to be seditious.

The strange sense of logic exhibited by Messrs. Gokhale, Mudholkar, Chitnavis, Dadabhai and others in supporting the Press Bill becomes nobody else but themselves. We cannot follow them. They said that the new law was unnecessary, and would only take away the freedom of the Press and check the spread of knowledge; but in the end they dramatically changed their front and supported the Bill. What may we say to this procedure? In the case of an ordinary man, we would have said "he has turned mad."

Now that the Bill has become law, we are bound to obey it, and it is our duty to do so. But we regret we are quite unable to thank the Government for this law which stands in the way of our liberty. In conclusion, we offer our thanks to the Hon'ble Pandit Madan Mohan Malviya and Babu Bhupendra Nath Basu for their courage in putting before the authorities the true public opinion on the subject.

23. The *Daily Hitavadi* [Calcutta] of the 27th February approves of

The new taxes.

almost all the new taxes, excepting that on kerosine oil. The incidence of these taxes will be

upon the rich alone, and consequently the burden which the poor have to bear will become lighter. The paper, however, objects to the cause which has made these taxes necessary, namely, the fall-off in the opium revenue. The paper fails to see the justification of being generous to the Chinaman at the expense of the Indian tax-payer. If India is to do without her opium revenue, let the expenditure be commensurately reduced, or let the faddists who raised the cry against India's opium trade with China compensate India for the loss. The paper supports the tax on silver, as it will raise the intrinsic value of the rupee. The taxes on imported liquors and tobacco have the hearty approval of the paper, and it suggests that a tax should be imposed on food-grains exported from this country. The article concludes with a suggestion that the expenditure on railways, and on the creation of new posts, which has of late been increasing beyond all reasonable bounds, should be curtailed, and that the money saved thereby spent in irrigation.

24. The *Hitavadi* [Calcutta] of the 25th February hopes that the Hon'ble

Mr. Gokhale's Resolution in the Viceroy's Council
Mr. Gokhale's Resolution in
Council. against indentured Indian labour in Natal will be accepted. Apart from the question of their ill-

HITAVARTA,
Feb. 20th, 1910.

DAILY HITAVADI,
Feb. 27th, 1910.

HITAVADI,
Feb. 25th, 1910.

treatment in their new home, Indian labourers are wanted badly for home industries.

BIR BHARAT,
Feb. 27th, 1910.

25. The *Bir Bharat* [Calcutta] of the 27th February writes:—

After full consideration, one comes to the Indians in Transvaal. conclusion that both the British as well as the Indian Governments have no influence on the African colonies, which are quite at liberty to do whatever they like within their boundaries. They have been granted self-government by the Parliament, and so the Prime Minister of England cannot interfere in what they do. The Government of India should now make some law to stop the indenture of Indian labourers to South Africa. It goes beyond doubt that by so doing they will establish friendship between the European and the Indian communities, and will make the foundation of their rule still more firm.

Owing to emigration to the colonies, the number of labourers in India has considerably been reduced, and this has put mills and factories here in difficulty. When there is work for them here and the country is loser by their going out, the labourers should not be sent to other countries; and it is better for them too not to go to such places where they are subjected to various humiliations. When the British Government has taken upon itself the protection of the Indian people, it should save them from disgrace and slavery.

BHARAT MITRA,
Feb. 26th, 1910.

26. The *Bharat Mitra* [Calcutta] of the 26th February says:—

The Government's reply to the question put Pasturage. by the Hon'ble Mr. Dadabhai in the Supreme Council on the subject of grazing land for cattle is not satisfactory. The Government did not approve of the idea of forming a Committee with a view to consider arrangements for keeping grazing plots in every village.

VI.—MISCELLANEOUS.

HITAVADE,
Feb. 25th, 1910.

27. The *Hitavadi* [Calcutta] of the 25th February is heartily glad of the cool-headedness, intelligence and foresight which The Patiala sedition case. the Maharaja of Patiala has shown in pardoning the seditionists in his State. Such generosity and charity are sure to bear fruit. As an oriental, His Highness understands the disposition of orientals, and it is a matter of glory that in these days of trouble His Highness has preferred conciliation to repression. We hope peace will be restored now to the State.

BASUMATI,
Feb. 26th, 1910.

28. Anent the Patiala sedition case, the *Basumati* [Calcutta] of the 26th February writes that the example of forgiveness *Ibid.* which the Maharaja has shown will never and can never go for nothing. The intelligence and insight into human character which His Highness has shown in the present instance are exemplary. May his example be followed all over India by all parties.

HITVARTA,
Feb. 17th, 1910.

29. Referring to a statement in the *Daily Mail* that probably Lord Morley will resign his post, the *Hitvarta* [Calcutta] Lord Curzon as Secretary of State for India. of the 17th February 1910 says:—

Whether Lord Morley remains Secretary for India or Lord Curzon takes his place, it makes no difference to us. But there is one quality which is found in a much greater degree in Lord Curzon than in our State of Secretary. Whatever defects there may be in Lord Curzon, he is never led by others. India stands in need of a ruler endowed with this quality.

HITVARTA,
Feb. 17th, 1910.

30. The *Hitvarta* [Calcutta] of the 17th February writes:—

A rumour is afloat in England that Lord Lord Kitchener as Viceroy. Kitchener, the late Commander-in-Chief, will be the next Viceroy of India. This will give great surprise to the Indians; for up till now Lord Kitchener has earned fame only in the capacity of a Commander of an army; nobody knows him as a good administrator. They say he will learn the work of administration when he takes the reins of the Indian Government in his hand; and there is no doubt about it. Lord Rosebery as the Prime Minister, Lord Curzon, State Secretary for India, Sir Bampfylde Fuller or Sir Andrew Fraser, Under-Secretary, and Lord Kitchener, the

disposer of the destinies of India—even the gods will delight to see this combination.

31. The *Hitavarti* [Calcutta] of the 17th February recommends that *Panchayats*, of the type of one established at Poona should be organised in every part of the country, if the Government does not regard it as a seditious movement.

32. In an article under the heading mentioned in the side note, the *Hindi Bangabasi* [Calcutta] of the 21st February Government and the Arya Samaj. writes:—

Since the growth of sedition and anarchism, various allegations have been made against the Arya Samaj. An analogy strikes us in this connection. As in the present day of unrest, the Arya Samaj is alleged to be a seditious body; in the same way the Sikh community was made known to be an enemy to the Government in the reign of Aurangzeb. As the Moghul Government was set against the Sikh community, so is the British Government being inflamed against the Arya Samaj. But while the attempt of the mischief-makers was successful in the case of the former Government, they have not been able to influence the latter in the least. The British rulers are wise and far-sighted, and regard it their foremost duty to rule justly. This is the reason why in reply to the memorial addressed by Arya Samaj the Lieutenant-Governor of the Panjab unreservedly said, that he did not consider the Arya Samaj as a body to be seditious. In spite of its great unlimited power, the Government has shown kindness to the Arya Samaj. Has not this raised the prestige of the Government still higher?

The Arya Samaj too, we notice, is trying, so far as possible, to make the kindness of the Government lasting. We hope that all the Arya Samajists will follow the advice of Lala Durga Prased, President, Lahore Arya Samaj (published in the *Harbinge*, an organ of the Samaj), that every member of the sect should take a vow to be loyal to the Government, and should resolve to make efforts to dissuade other people from joining seditious movements.

33. The *Daily Hitavadi* [Calcutta] of the 22nd February writes that if Bengal, in spite of her magnificent agricultural

An exhortation to Bengali *shardar-legues*. resources, is poor, the cause is to be found mainly in the fact that the Bengalis have lost their distinctive national mode of living and their social governance, and have come to be slaves of European luxury; although their sources of income have become fewer, luxury has come to be the ideal of their lives.

As the ruling race here are also the trading community, it is natural that the natives of the land should get worsted in the competition, for the bare fact of their being ruler is proof of their superior intelligence, organization, etc. It is preferable therefore that circumstanced as Bengalis are, they should betake themselves to improved agriculture, where no such competition has to be faced. A more simple ideal and mode of life must in future be embraced by all Bengalis. This and the consequent abandonment of a European mode of life are essential, if the survival of Bengali-Hindus as a race is to be assured.

34. The *Bir Bharat* [Calcutta] of the 27th February attempts an answer to the question why the people of India, which is mainly an agricultural country, suffer from want of food, and says:—

We suffer, because even the ordinary people of limited means among us want to live in costly and luxurious style adopted by zamindars, vakils, doctors, etc.

In a country where the people of the ruling race are traders and merchants, and which is the market for the sale of goods manufactured by the artisans of that race, how can the subject people have the full scope? They are sure to be defeated in competition with the ruling race, for the latter is always much superior in wealth as well as power.

Different crops, fruits, and milk can be produced in this country in abundance and without any difficulty, and Calcutta, Bombay, Karachi and Madras are ready markets for the sale of the products. If even under such favourable circumstances the Indians have to starve, it is a matter for grief—it is disgraceful. The thing is that so long as we continue our present ways of living, we cannot hope

HITAVARTI
Feb. 17th, 1910.

HINDI BANGABASI,
Feb. 21st, 1910.

DAILY HITAVADI.
Feb. 22nd, 1910.

BIR BHARAT.
Feb. 27th, 1910.

for any improvement. If the Indians are anxious to protect their society and to maintain their tradition, they should revert to the old modes and manners. *Rishikulas* should be established throughout the country of the type of one at Hardwar. We should prepare ourselves to work with the peasants in the field, putting off our coat, shoes and spectacles. The people living in luxury and enjoyments are attacked by various diseases, and consequently lose strength and activity. This is the reason why the number of Hindus is daily decreasing. If we do not wake and recover ourselves now, in the course of the next two centuries either the country will present the spectacle of a wilderness, or the Muhammadans will be its sole inhabitants.

The sons of those persons who having received English education and acquired wealth became half Anglicised (so to say) have to knock from door to door in poverty. This is not fiction; numerous living examples are to be found. India is not suited for Anglicised Indians. If the Indian people do not keep to their old customs and manners, their fate will be that of the dead nations of the world.

35. Referring to the speech from the Throne, the *Hitavadi* [Calcutta]

DAILY
HITAVADI,
Feb. 23rd, 1910.

of the 23rd February says:—

The speech from the Throne.

His Majesty hopes for an improvement in the state of affairs in India. May his hope be realised. Had His Majesty been ruling India from a throne in India, he would have been literally worshipped by the Indians, as Moghul Emperors were at one time worshipped by them. Then it would have been his duty to provide good government for thirty crores of people, and ours only to obey and serve him. Real disloyalty could, in that case, never have appeared in this country, for in the Indian's eye "the King is a great god appearing in human shape." We cannot, however, blame the English people for not sending away their King permanently to this country. Neither does the prevailing system of administration conducted by them in this country in the name of their King seem to be in any way defective. In fact, we ourselves are responsible for all the misery we suffer. And suffering from a severe disease brought on by our own fault, we have become delirious, so that the misbehaviour of which we sometimes become guilty is the effect of this disease, and not of any innate malice in our nature. Once this disease is checked, there will be no more cause for disturbance. But severity alone cannot cure a disease. In fact, love and tenderness form the chief constituents in a remedy for a disease. We want this love and tenderness from His Majesty, and we are confident that with his wonted generosity he will not fail at the present time to shed them on us. And we trust that this love and tenderness in His Majesty's heart will be reflected in every Englishman's heart. It ought to be every educated Indian's endeavour to see his countrymen enjoying good government under the English, and all the Hon'ble Members of the expanded Legislative Councils are constantly endeavouring to place the wants and grievances of the country before the Government. If the rulers help them in this matter, that is to say, heed the prayers of the people, there will be no disturbance in the future. Had Lord Curzon desisted from partitioning Bengal, the present troubles would never have arisen. And if Indian public opinion is not flouted, in future peace will never be broken in the country. Without tenderness, forgiveness and fortitude, the Indians cannot be governed with ease, for they adore the qualities of the heart, and are all submission to people possessing them. Good government is not possible in a vast country like India without the existence of good feeling between the rulers and the ruled. Now that the ruler of every Indian province has sought the help of the people in suppressing disorder, and the people have responded to the call, it is to be hoped that there will very soon be an end of all troubles. As we have already said, the present undesirable state of things in the country is due solely to the Indian people's fault. Under the influence of English education and English civilisation they forgot that they were merely a subject people, and could by no means be equal to their rulers. The rulers, on their part, took no serious step to disabuse the minds of their subjects of this wrong idea. This state of things naturally led to a friction between the ruling race and the subject people. But henceforward no Indian, however highly educated and cultured, will ever forget his position.

and responsibilities as a subject. We get a hint of this excellent principle in his Majesty's speech. Now, it ought to be the endeavour of every one of us to let bygones, be bygones and follow legitimate and constitutional paths of action. The hopeful message sent out by His Majesty must be considered as a revelation by both parties—a revelation never to be falsified. The future will then, it is hoped, be full of blessings for us by the grace of the Almighty.

36. *The Tirhut Samachar* [Muzaffarpur] of the 24th February writes that a mass meeting of the Hindus of the Patna and Tirhut Divisions was held on Sunday last at

TIRHUT SAMACHAR
Feb. 24th, 1919.

Muzaffarpur, under the Chairmanship of the Maharaja of Durbhanga, in which resolutions were passed expressing abhorrence at seditious and anarchical deeds, and asserting loyalty to, and confidence in, the British Government; and a Committee was formed, the work of which will be to guide the public opinion to make efforts to foster the sense of loyalty and good-will towards the Government, and to check anarchism.

37. The following is a translation of the Bengali text of an address of welcome published in the *Nayak* [Calcutta] of the 24th February, and said to have been given to Babu Asawini Kumar Datta by the inhabitants of

Backerganj on the occasion of his return from deportation :—

NAYAK,
Feb. 24th, 1919.

An address to Aswini Kumar Datta.

To the lotus hands of high-souled SRIJUKTA ASWINI KUMAR DATTA, M.A., B.L., who is adorned with innumerable good qualities, is like a *rishi* and is a lover of his own country.

GREAT MAN—

To day we salute you with love. Our joy knows no bounds at your return before us in health of mind, even after having suffered the endless hardships of deportation extending over a period of fourteen months. We give innumerable thanks to God that in this old age of yours, and with a body suffering from disease, He has again given you an opportunity to be engaged in the service of the country.

You have devoted your life to all sorts of good work in Backerganj. The sweetness of your character, your sympathy with suffering humanity and your single-hearted effort have made your name a household word uttered with reverence in Backerganj. Your holy character and high ideal and your counsels pregnant with high principles of morality have done immense good to young men in Backerganj. In the field of politics you have always been on the side of constitutional agitation. You have all your life fought against uncourteous conduct and waywardness. The love of peace which the inhabitants of Backerganj possess is the fruit of your noble example and good teaching. Your sudden deportation, causeless and without trial, astounded and severely grieved the inhabitants of the whole country, and specially us, the inhabitants of Backerganj. A critical examination of all the incidents and works of your life failed to show us any ground justifying such treatment on the part of the authorities. The deportation has cast no blot on your spotless character. We are still, and shall always remain, as much adhered to your leadership as we were before. We hope that with an unailing body and long life you will devote yourself with a fresh zeal to the cause of social, educational, religious, political and other reforms in Backerganj. You have never had any connection with any sort of agitation which was rebellious or was calculated to disturb the public peace, and we are firmly convinced that the authorities have by this time been able to realise the glory of your spotless character. We welcome you by telling you of the deep joy we feel in our hearts at your release; gratify us by accepting this gratitude and this gift consisting of the flower of respect on the part of the inhabitants of Backerganj. *Bande Mataram.*

Charmed by your good qualities and ever grateful to you,
INHABITANTS OF BACKERGANJ.

KARMAYOGIN,
Feb. 25th, 1910.

38. The following appears under the heading "Welcome to the Leaders" in the *Karmayogin* [Howrah] of the 25th February:—

We will offer you to-day a silent welcome home, come back, ye household gods. We will not keep at our door the auspicious pot, the vessel filled with water and the plantain-tree (as is usually done when any worship is held in a house). We will accord you a speechless welcome, and will not stand in rows. There shall be no sprinkling of fried paddy, nor procession of horses, nor the fluttering of gay flags and banners; nor shall a crowd excited with joy sing songs of welcome. Silently shall the breeze fan the sacrificial fire in which we will offer up the flowers of our agonies; and silently will we chant the rhymes with which to conclude the worship of deliverance. The idol comes amidst pomp and splendour, but the god comes in silence. Come then like a god without any show; come filling the skies with perfume. It is those alone, who were born for the country, that can feel its distress; for the country is the land of their birth—these gods are the sons of this country. We will to-day silently welcome you back home; come back, ye household gods. Come, deportees, with the tidings of deliverance; come, O respected. Welcome.

DHARMA,
Feb. 21st, 1910.

39. The *Dharma* [Calcutta] of the 21st February writes:—

Babu Krishna Kumar Mitra recently described to the members of the Chhatra Samaj how Krishna Kumar Misra holding communion with God.

he used to hold direct communion with God in the Agra Jail. Babu Aravinda Ghosh did the very same thing during his detention in *hajut* at Alipur, but the description of his experience which he gave at a meeting at Utterpara brought upon him the ridicule of the *Indian Social Reformer* of Poona. Some people think it impossible that God should manifest himself to a man of the world who is a political agitator and is suffering incarceration for a political offence. But if God does manifest himself to anybody, it is to a man who has devoted his whole existence to the service of his country, and who is ready to sacrifice his life for the sake of his mother-country. The jail is a grand leveller, and is a place where a man has to divest himself of all ideas of freedom and bodily ease, and to depend upon God and God alone for everything. And it is to the man who can resign himself to God, that God manifests Himself. It is not, therefore, at all strange that Babus Krishna Kumar and Aravinda should have held communion with God.

BIHAR BANDH,
Feb. 26th, 1910.

40. Referring to the open letter of the Hon'ble Lieutenant Malik Umar

The Hon'ble Umar H. Khan and Hayat Khan, addressed to the released deportees and the ex-deportees.

and published in the *Bengalee*, in which the writer says among other things that "it is justified to cut off a part of a body in order to save the whole," the *Bihar Bandh* [Bankipore] of the 26th February says that the analogy drawn by the honorable gentleman is all right, but the deportees can ask that even if it was necessary to punish some innocent persons for the good of the general public, why the choice fell upon them. Were the Khan Saheb himself, asks the paper, subjected to the pang of deportation, what answer would he have given to the above question?

KARMAYOGIN,
Feb. 25th, 1910.

41. The *Karmayogin* [Howrah] of the 25th February writes:—

The Hindu religion and the English. The East now takes pride in aping the so-called civilisation of the West, never thinking that by so doing it not only makes itself ridiculous

in the eyes of the West, but also does not a little harm to itself. The ancient civilisation of India has survived the whirlwind of Muhammadan rule, which, though it hurt it in one or two limbs, did not succeed in incapacitating the entire body. True, that with the dazzling splendour and the luxuries of the Muhammadan Court which used to attract not a small number of Hindus, and what with the numerous acts of persecution which compelled many others to take up the faith of Islam, Hindu society was made to suffer some loss. But Muhammadan rule is now a thing of the past, and the English who have taken away the Empire from the hands of the Moslems, allow everybody to follow his own religion in peace. Looking at its surface Hindu society seems to be quite contented and peaceful, but the influence of modern civilisation, boring as it is like a mole underground, is undermining its foundations. It is for the

upholding power to save the Hindu society from destruction, for it is the rulers who hold it in trust for the people, who are weak and helpless. The people of India, who look upon their rulers as gods and obey their laws as they obey the Vedas, have made over to their rulers the charge of protecting their religion and society, and have composed themselves to a blissful sleep. The day will, however, come when they will awake and will want to know, how their religion and society have fared. What account will then their English rulers render of their stewardship.

42. In an article on "Unity" the *Marwar* [Calcutta] of the 25th February has the following :—

Rise of Japan.

What is the secret of the rise of England, France, Germany and the United States? They have tasted the sweet fruit of union. But the Indians do not know as yet its taste. It is unity which enabled a small Power like Japan to defeat such a formidable one as Russia, and to raise itself to the high position of equality with the great Powers of the world.

AMRICKANTU
25th Feb. 1910.

MARWAR,
Feb. 25th, 1910.

43. *Anent* the situation which has lately been created in Madras by Anglo-Indian papers and the certain writings of the *Madras Times* and the unrest. protests of the local Hindus, the *Indian Patriot* and the *Madras Standard* there against them, the

Basumatî [Calcutta] of the 28th February asks if Government will set the law in motion against this *Madras Times*, in order to teach it a lesson. If it had any desire to teach Anglo-Indian papers a lesson, the *Englishman*, the *Madras Times* and the *Civil and Military Gazette* would now be in jail, and there would be no Indian unrest. But that is not to be.

BASUMATI,
Feb. 28th, 1910.

44. The *Basumatî* [Calcutta] of the 26th February cordially associates itself with the appeal published by the Revd. Mr. Milburn in the columns of the *Statesman*, on behalf of the Khonds, for a reduction of the number of liquor shops in their midst, and for action against the Mahajans who are robbing them of their lands.

BASUMATI,
Feb. 26th, 1910.

45. The *Daily Hitavadi* [Calcutta] of the 28th February says that a Tariff reform. protective tariff in England, without a countervailing protective tariff in India, will greatly injure the latter by raising the price of British articles in it, and placing it entirely at the mercy of English traders as regards the sale of its raw products. A protective tariff in India will, on the other hand, make England a loser. Under the circumstances it is evident that a tariff reform in England on lines of protection will at first make India a loser.

DAILY HITAVADI,
Feb. 28th, 1910.

46. Referring to the yellow peril as supposed by the *Journal* to be indicated by China's advance in Tibet, the *Daily Hitavadi* [Calcutta] of the 28th February says that the Emperor of India need have no fear on this account, for he has thirty crores of Indians on his side, and can at any moment master an Indian army of one crore, if he will only care to give military training to the Indian people who give place to no people in the world in martial qualities. With pleasure do the Indians bear the yoke of England, and will for ever bear it. Certain it is that the Chinese will never find favour with them.

DAILY HITAVADI,
Feb. 28th, 1910.

URIA PAPERS.

47. The *Garjathasini* [Talcher] of the 19th February makes the following observations in connection with the Indian Press The Indian Press Act. Act (I of 1910) :—

GARJATHASINI,
Feb. 19th, 1910.

Our Viceroy is a good statesman. The people ought to submit to the Act which he has passed, after paying proper attention to the different phases of the sedition question.

48. The *Utkal Sipika* [Cuttack] of the 19th February writes the following on the same subject :—

Ibid.

"The Members of the enlarged Indian Council

have passed what may justly be called a repressive measure, because they believe with the Government of India that that measure is essential to the

UTKAL SIPIKA,
Feb. 19th, 1910.

welfare of this country. In so doing, they have furnished the proof that increased representation of Indian interests and communities would not weaken, but would greatly strengthen, Indian administration."

UTKALDIPAKA,
Feb. 19th, 1910.

49. In referring to a ruling of the Calcutta High Court passed in connection with an appeal, relating to a case under the Puri Lodging-house Act, the *Utkaldipika* [Cuttack] of the 19th February points out that the decision that one who visits a seat of pilgrimage and remains there for several weeks with the intention of coming back to his home after a certain period, is to be considered as a pilgrim is not good, for it will put a large number of men and women to great inconvenience. Those who remain at Puri or at Gaya or at some other seat of pilgrimage for several weeks, must not be treated as pilgrims, and therefore must not come under the provisions of the Puri Lodging-house Act.

UTKALDIPAKA.
Feb. 19th, 1910.

50. The *Utkaldipika* [Cuttack] of the 19th February states that the students reading in the different institutions in Cuttack celebrated the *Saraswati Puja* with great *eclat* and spent a good deal of money in constructing images, and in entertaining friends and

patrons. Each batch of students had its separate arrangements for the adoration of its deity. The writer is of opinion that the students must not waste time, money and energy in this fashion. In fact they should have joined together in celebrating one *Puja* for all.

NILACHAL
SAMACHAR,
Feb. 18th, 1910.

51. The *Nilachal Samachar* [Puri] of the 18th February states that the students of the educational institutions in Puri celebrated the *Saraswati Puja* in the usual way. It was a pleasant sight to see young students

carrying cocoanuts and flower-garlands in the public streets, under the leadership of their teachers, and visiting the houses of friends and patrons, who were treated with songs, mostly delivered *ex tempore*.

NILACHAL
SAMACHAR,
Feb. 18th, 1910.

52. The *Nilachal Samachar* [Puri] of the 18th February states that a large number of men and women were assembled at Chandrabhaga, on the Puri sea-board, on the 16th instant, with a view to bathe in the sea-water.

Most of the pilgrims came from the interior of Orissa, of whom a large number visited Kanarak. The Puri Police preserved peace with great credit.

UTKALDIPAKA,
Feb. 19th, 1909.

53. The *Utkaldipika* [Cuttack] of the 19th February is of opinion that the remuneration which *gurus* or *abadhans* of village *pathsalas* obtain from Government is very poor. They should be paid at least at the rate of Rs. 2 per month, and each village should have one *pathsala*. A portion of the cost to be thus incurred may be met by abolishing the posts of some of the Sub-Inspectors of Schools and Inspecting Pandits, whose number is unnecessarily large when compared with the number of *pathsalas* that they are required to inspect. It is hoped that the District Board will pay proper attention to *pathsalas* or primary schools, existing in its jurisdiction.

URIYA AND
NAVASAMVAD,
Feb. 16th, 1910.

54. The *Uriya and Navasamvad* [Balasore] of the 16th February states that the domiciled Bengalis in Balasore under the leadership of Raja Baikuntha Nath De Bahadur presented an address of welcome to Mr. K. G. Gupta, who had occasion to visit the Balasore town for a couple of days. The address pointed out that the Bengalis domiciled in Orissa should have the same privileges which the genuine Uriyas possess; that the *malikana* granted to land-holders in the last settlement was very insufficient, and that the Amrita-manohi Estates belonging to God Jagannath in Puri and to the different *maths* in that town should be so managed as to carry out the objects to achieve which these trust properties were founded by their donors. As regards the first point, Mr. Gupta pointed out that the domiciled Bengalis had a real grievance, which might be brought to the notice of the Government through the proper channel. As regards the second point, he advised the memorialists to wait till the next settlement. As regards the third, he observed that the Government could not take any legislative action, so long as the Hindus or Muhammadans were divided in their opinions regarding the management

A recent ruling of the Calcutta High Court criticised.

of trust properties in India. The memorialists also prayed for the establishment of Panchayet Courts in every district in Bengal. Mr Gupta said that the idea was a good one, and that he would bring it to the notice of the Secretary of State for India when the decentralisation scheme came to be discussed by him. The memorialists prayed for free primary education, which Mr. Gupta pointed out they would have in the due course of time.

55. The *Samad Vahika* [Balasore] of the 17th February states that the gentry and nobility in Balasore gave a grand reception to Mr. K. G. Gupta on his recent visit to Balasore.

Mr. K. G. Gupta's reception to Mr. K. G. Gupta on his recent visit to Balasore. The whole road from the Station outer gate to the Magistrate's house, about a mile in length, was decorated with flags and festoons, and illuminated on both sides by gas-burners. Two garden parties, one at Porhuapada of Raja Baikantha Nath De Bahadur, and the other at Chandan Mahal of Mr. Radha Charan Das, were held in Balasore in his honour. More than 500 *kangalis* or beggars were fed in the Balasore Town Hall in honour of the occasion.

56. The *Nilachal Samachar* [Puri] of the 18th February thanks His Excellency the Viceroy for releasing the nine Bengal deportees against whom no specific charge has as yet been formulated. It is said that the whole of India is grateful to His Excellency for this gracious measure.

Ibid. 57. The *Utkaldipika* [Cuttack] of the 19th February has the following paragraph on the same subject :—

It is said that the deportees have on the whole preserved good health, and that the treatment accorded to them by the Jail authorities was not objectionable in any way. Lord Minto has earned the gratitude of the Indians by releasing the deportees against the opinions of some of the Anglo-Indian papers published in India. To err is human, but to correct the error when it is known requires true liberality and heavenly spirit.

58. Referring to the order of the Calcutta Presidency Magistrate that the judgment delivered in the *Hitavadi* sedition case must not be published in full in the papers of Bengal, as thereby sedition will be repeated in the

Hitavadi sedition case noticed. eyes of the public, the *Utkaldipika* [Cuttack] of the 19th February points out that the order is a strange one, for it prevents the public from forming a correct view of the situation of which they have read much in the papers. A true knowledge of facts helps the formation of a good judgment. A study of facts is also necessary for lawyers, who cannot be wiser in the future without knowing the rulings in full delivered in the past.

59. The *Garjatbasini* [Talcher] of the 19th February states that the crops in villages Kantabara and Bhagabatipur in Khurda, in the Puri district, have failed. The people of these villages are therefore in great distress. They pray that a portion of their revenue be remitted.

60. The *Nilachal Samachar* [Puri] of the 18th February states that five houses situated in the Chitrakar Gali, in the Puri town, were destroyed by fire on the 12th of February current, and that Babus Mahendra Chandra Dutt, Pteader, and Ullash Chandra Ghosh, the town Sub-Inspector, distinguished themselves by taking every possible step to extinguish the fire.

61. The *Utkaldipika* [Cuttack] of the 19th February states that the frequent depredations committed by tigers in Madhupur, Balarampur and Darpan in the Cuttack district have prevented people from proceeding on business to Haridaspur, the Dhanmandal railway station, and the Madhupur market. Not a day passes but some cattle or men are killed. The local *shikaris*, who have guns, are afraid to meet the man-eaters face to face. Again, those *shikaris* who have courage enough to meet the tigers, have no passes to hold guns. Under these circumstances, it is the duty of Government to protect the people by killing the man-eaters.

SAMVAD VAHIKA,
Feb. 17th, 1910.

NILACHAL SAMACHAR,
Feb. 18th, 1910.

UTKALDIPAKA,
Feb. 17th, 1910.

UTKALDIPAKA,
Feb. 19th, 1910.

GARJATBASINI,
Feb. 19th, 1910.

NILACHAL SAMACHAR,
Feb. 18th, 1910.

UTKALDIPAKA,
Feb. 19th, 1910.

UTKALVARTA,
Feb. 19th, 1910.

62. The *Utkalvarta* [Calcutta] of the 19th February is of opinion that Puri, which was hitherto regarded as a sanatorium or healthy station, has deteriorated in public health on account of the innumerable foreign settlements effected on the sea-coast. It is said that a large number of Bengalis, who are not in any way connected with Orissa, have built *pucca* houses on the sea-shore, and thereby spoiled not only the beauty, but the health, of the Puri town.

SAMBALPUR HITAISHINI,
Feb. 19th, 1910.

Scholarships reserved for Uriya students cannot be made over to the non-Uriya students.

in Cuttack with the object of inducing Government to make over a certain per cent. of the scholarships to the non-Uriya students, cannot be said to have represented the real feelings of the Uriyas on the subject.

63. The *Sambalpur Hitaishini* [Bamra] of the 19th February is of opinion

that the scholarships reserved for Uriya students cannot be made over to the non-Uriya students without doing injustice to the former. It therefore concludes that the meeting, which was held

Want of light in the Jagannath temple, a cause of great public inconvenience.

in Cuttack with the object of inducing Government to make over a certain per cent. of the scholarships to the non-Uriya students, cannot be said to have represented the real feelings of the Uriyas on the subject.

64. The *Utkalvarta* [Calcutta] of the 19th February is of opinion that great inconvenience is caused to pilgrims in Puri on account of want of sufficient light within the compound of the Jagannath temple. Immediate steps should be taken to remove this want, as the

temple is visited by a large number of men and women both during the day and at night.

65. The *Utkaldipika* [Cuttack] of the 19th February mourns the death of Babu Mohini Mohan Mahapatra, a Pleader of the Jajpur Bar, who as Vice-Chairman of the Jajpur Municipality, as Honorary Magistrate and

as Assistant Secretary of the Jajpur High English School had served the public with ability and efficiency. He was held in high esteem by the people of Jajpur. The Courts of the Jajpur Munsif and the Jajpur Subdivisional Officer, as also the Jajpur High English School, were closed on the 16th instant in his honour.

66. The *Utkaldipika* [Cuttack] of the 19th February gives an account of a ceremony observed on the spot, named Satichama cremation ground, where the ashes of the Uriya poet Radhanath lie. Many gentlemen

of the Cuttack station attended the cremation ground where a tomb has been erected in honour of the poet containing a tablet on which are engraved some lines of poetry composed by him in his life-time. The tablet was unveiled by Rai Madhusudan Rao Bahadur, who delivered an interesting speech on the occasion. Mr. M. S. Das and Babus Viswanath Kar and Gopabandhu Das also delivered short speeches pointing out the services rendered to the Uriya literature by the deceased poet, who may be said to have introduced a new era into the Uriya poetical literature.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 5th March, 1910.

REPORT (PART II)

ON

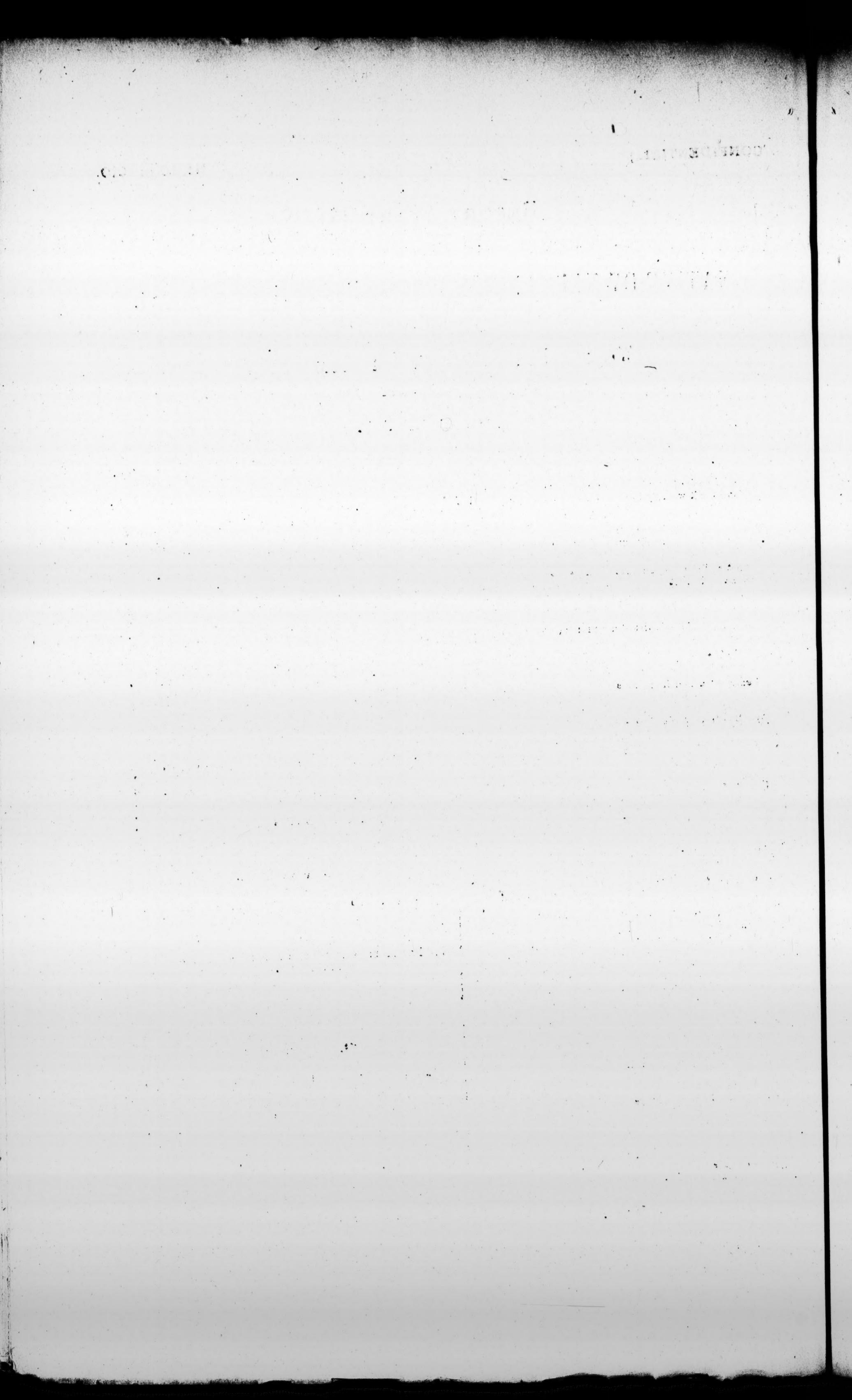
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 5th March 1910.

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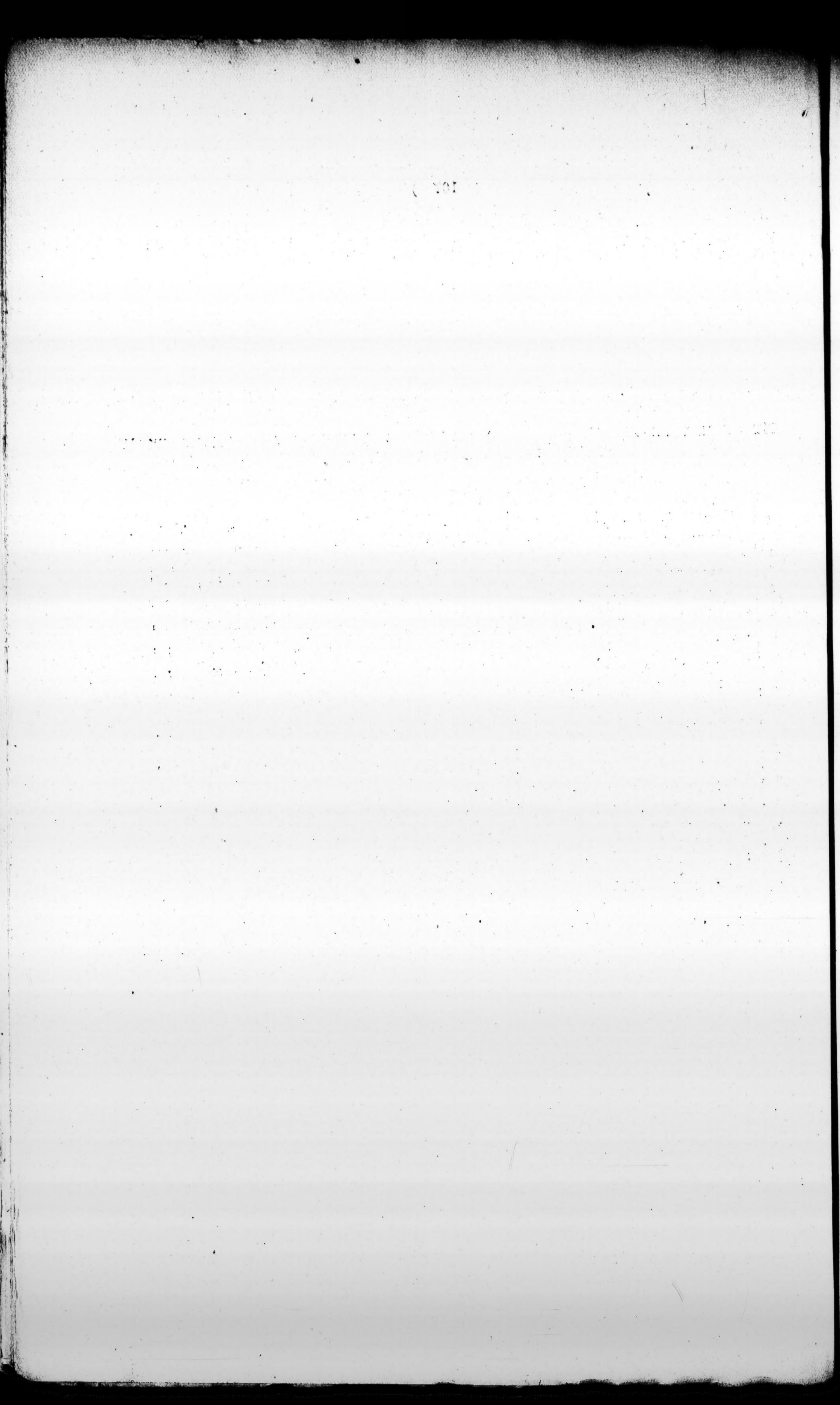


**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	" Amrita Bazar Patrika "	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin ...	4,000
2	" Behar Herald "	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	" Beharee " ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	" Bengalee " ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	" Bihar " ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	" Day's News "	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	" Hindoo Patriot "	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	" Indian Empire "	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu Baidya.	1,500
9	" Indian Mirror "	Ditto	Daily	Bai Narendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society.	1,000
10	" Indian Nation "	Ditto	Weekly	Rasomoy Dhar of Calcutta ...	500
11	" Karmayogin "	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	" Kayestha Messenger "	Gaya	Do.	Jugal Kishore, age 37, Kayastha ...	500
13	" Mussalman "	Do.	Do.	A. Rasul and M. Rahman, Muhammadans ...	500
*14	" National Daily "	Do.	Daily	Bai Premananda Bharati, age 51, Hindu ...	500
15	" Reis and Rayyet "	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	" Star of Utkal "	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	" Telegraph "	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32 ...	3,000

* The issue of these papers has been suspended for a time.



I.—FOREIGN POLITICS.

235. Referring to the situation in Tibet, the *Bengalee* says: "So far as we can judge, the action of China, although we think it is an act of aggression upon a feeble and helpless people, does not call for the interference of the British Government or of other Powers. It is a matter between the Tibetans and the Chinese, between a vassal State and the Paramount Power."

BENGALEE,
26th Feb. 1910.

236. The *Hindoo Patriot* approves of the Government's decision to maintain an attitude of neutrality with reference to the situation in Tibet. As all necessary action will rest with the authorities in London, there is no cause for apprehending any increase in Indian military expenditure.

HINDOO PATRIOT
26th Feb. 1910.

II.—HOME ADMINISTRATION.

(a)—Police.

237. The *Bengalee* learns from the "Leader" that the room of a student residing at the Agra College Boarding-house was recently searched and some books taken away by the Principal on information which is believed to have been furnished by a detective. The next morning the papers were returned with an expression of regret as there was nothing of a political or seditious nature in them. The incident "is an addition to the already long list of fruitless house-searches, which go to show on what slight evidence these searches are often undertaken, and how the power of search is liable to abuse."

BENGALEE,
27th Feb. 1910.

(d)—Education.

238. The *Indian Mirror* emphasises the necessity of establishing a Mining College in India on the model of the Royal School of Mining in England, so as to enable the people to qualify themselves for the exploitation of India's enormous mineral wealth.

INDIAN MIRROR,
24th Feb. 1910.

239. Referring to the increase of dacoities by members of the *bhadralogue*, the *Indian Mirror* states that unrest and lawlessness are, in a great measure, due to economic conditions. Hundreds of youths of scant education, devoid of moral culture and unfit for occupations requiring industrial skill, have become a burden upon society, and when these young men are incessantly told by sedition mongers that their failures and miseries are due to nothing else than foreign exploitation, and so forth, it is no wonder that they develop criminal propensities. The new class of *bhadralogue* dacoits appear to differ very little from ordinary professional dacoits in motive, and everything that is possible should be done to keep others from following their example. As a means of prevention, the foremost need in this connection is the provision of well-equipped industrial institutions to afford suitable employment for such young men. The Government agricultural institutions at Pusa, Coimbatore, Cawnpore and Lyalpore should be supplemented by smaller institutions all over the country and the peasantry and general community taught the advantages of progressive methods. They should, in fact, be so educated in an easy practical way, that they may take an honourable pride in agricultural occupation, which has all along been the principal source of India's wealth and prosperity.

INDIAN MIRROR,
24th Feb. 1910.

240. Referring to the Resolution passed by the students of the Glasgow University condemning Lord Curzon's conduct in placing political considerations before duty to the University, the *Bengalee* observes that had such a

Lord Curzon and students of the Glasgow University.

BENGALEE,
25th Feb. 1910.

thing happened in this country, His Lordship would probably have deported his young and "impertinent" critics.

HINDOO PATRIOT,
25th Feb. 1910.

Sir Edward Baker and the
Krishnagar College.

241. On behalf of the educated community, the *Hindoo Patriot* desires to thank His Honour for his kind assurance that the Krishnagar College will not be abolished.

HINDOO PATRIOT,
26th Feb. 1910.

242. The *Hindoo Patriot* observes that as primary education has been made free in the advanced States of Baroda, Travancore and Mysore, it is, therefore, of the

utmost importance that the reform should be similarly introduced in British India. The ignorance of the people is, to no inconsiderable extent, responsible for disaffection in the country. The ignorant may derive the impression from designing political agitators that the Government only makes its pile by gathering taxes and does scarcely anything for the people in return. The intelligent raiyat knows very well what the Government is doing to improve the agricultural condition of the country, but the average cultivator seldom comes in contact with the officers of the Agricultural Department. On the other hand, if the raiyat finds that Government pays for the education of his children, for which he himself has previously had to pay the village *guru*, he cannot but be deeply impressed with its liberality. In Bombay a good beginning has been made in this direction, and the Calcutta Corporation is expected to follow their example soon. If Government also takes the matter in hand, a great improvement in the political situation will gradually be effected. The journal hopes the authorities will see their way to applying at least a part of the expected financial surplus to make primary education free in certain selected areas.

BENGALEE,
27th Feb. 1910.

243. The *Bengalee* says: "The problem of education is the problem of problems, and in a very important sense lies at the root of all other problems. Whether it is the economic condition of the country which you are anxious to improve, or the sanitary condition, whether it is social reform which appears to you to be the most important item in our agenda, or political reform, you are equally bound to lay stress on education, for without education no one of these objects is likely to be gained."

INDIAN MIRROR,
27th Feb. 1910.

244. The *Indian Mirror* observes that in a recent speech Sir Daniel Hamilton rightly said that "our schools are every year turning out young men by the hundred, who know everything under the sun but how to make a living."

"Trained mainly for office work," he continued, "they crowd into a market already overworked, offering for sale pens, pens, pens, which nobody wants." "Is it very surprising," he asked, "that with no outlook in life to match their training, they should drift into the ranks of the disaffected and fall an easy prey to the old sedition-monger?" This is indeed a correct grasp of the present situation. "Trained under a system which recognises no God," as Sir Daniel well remarked, "is it very wonderful that when God is left out, the devil should step in to fill the vacuum?" The plea for moral and religious education, which is the panacea for the great evil of the present day, could not have been more neatly and pointedly put forward.

BENGALEE,
27th Feb. 1910.

245. In view of the great disadvantages under which the Bengali-speaking Muhammadans of Bengal are placed in consequence of the partition, and the futility of separate conferences being held in both Bengals to deal with the same set of questions, the *Bengalee* hopes that the Muhammadans of Eastern Bengal and Assam will see their way to hold a united Educational Conference representing both provinces of united Bengal.

(e)—*Local Self-Government and Municipal Administration.*

HINDOO PATRIOT,
28th Feb. 1910.

246. With reference to the Resolution of the Government of Bengal on the administration report of the Calcutta Corporation for the triennial period 1906-07 to 1908-09, the *Hindoo Patriot* observes that the remarks of the Lieutenant-Governor are

entitled to the careful consideration of the city Fathers, because they bear the impress of friendly advice and show an attitude which leads it to entertain high hopes of the municipal government of the city for the next few years. The journal shares with the Government its disappointment at the result of the last general election, but is confident that, if the former allotment of elected seats be restored, there will be little room for complaint in future.

(h) *General.*

247. *The Indian Empire* regrets the recalcitrant attitude of the Anglo-Indian community with regard to the release of the deportees. In the presence of such an attitude it is not improbable that ill-informed Indian young men would think ill of the Government and impute motives to its acts and measures. The authorities have often declared that the first and foremost duty of every civilized Government is the protection of life and property—the maintenance of law, peace and order—and the journal calls upon them to do this.

248. With reference to Mr. Asquith's interpretation of Government's action in releasing the deportees as a mere acknowledgment that an expedient measure having borne its proper fruit should then be annulled, the *Bengalee* points out that this involves the assumption that the deportations were necessary in the circumstances under which they took place, that they served a useful purpose in those circumstances and that similar circumstances would justify a resort to the same obsolete weapon,—a view which is utterly unwarrantable and against which the journal protests with all the emphasis it can command.

249. In continuation of its previous article (in last week's report) on this subject, the *Amrita Bazar Patrika* observes that the present system of nomination would be open to very few objections, if the Lieutenant-Governor and the officials were to select a certain proportion of candidates according to their comparative merits as University men, which could not be done on account of the conflicting interests of different communities. But by retaining in its own hands the right of nominating a certain percentage of appointments, Government can make ample provision for meeting this difficulty.

250. With reference to the recruitment of officers for the Provincial Civil Service, the *Bengalee* asserts that the system of appointment by nomination has notoriously failed to satisfy the community. Not only is it subjected to the ordinary disadvantages inseparable from this method but the men appointed have in practice proved inferior to those whom the former system favoured. Of the four resolutions to be moved in this connection at the forthcoming meeting of the Provincial Council, it is hoped that Babu Baikuntha Nath Sen's will hold the field against its rivals. Even if some of these resolutions at first sight appear to recommend a continuation of the present system, a closer examination will show that the movers, though perhaps for different reasons, are in fact no more satisfied than its franker opponents. The existing system has pleased nobody. As regards Babu Bal Krishna Sahai's resolution, there seems to be no reason why the present system, even if it has given satisfaction in Bihar, should not be abolished in Bengal, where it has been so universally unpopular.

251. Referring to the attack of the Unionist leaders on the Government for the release of the deportees, the *Bengalee* observes that conciliation and repression do not go very well together. They form an incongruous amalgam—an anomaly which is a puzzle to the outside world. It was this vulnerable point in the armour of the Government of India which formed the subject of Lord Lansdowne's attack in the House of Lords. The journal declares that there never was any occasion for the deportations, and that the Press Act is a mistake because it will not only not touch those for whom it is intended, but interfere with the freedom of the Press.

INDIAN EMPIRE
22nd Feb. 1910.

INDIAN EMPIRE,
22nd Feb. 1910.

BENGALEE,
24th Feb. 1910.

AMRITA BASAR
PATRIKA,
24th Feb. 1910.

BENGALEE,
25th Feb. 1910.

BENGALEE,
24th Feb. 1910.

TELEGRAPH,
26th Feb. 1910.

252. The *Telegraph* approves of the appointment of Mr. K. L. Dutt to investigate the causes of the prevailing high prices. Rise in prices. Mr. Dutt has so far consulted the interests of Government in preference to everything else. But here is an opportunity for him to serve both communities equally well, and it is hoped he will not be found wanting. He is, at least, an Indian, and as such is likely to do greater justice to the subject than any European, however well intentioned, experienced and able, who must necessarily have to depend more on others than on himself.

TELEGRAPH,
26th Feb. 1910.

253. With reference to the delay in publishing the reports of the Commissions of Enquiry in connection with the Bihar disturbances, the Nimtolla fire and the Midnapore case, the *Telegraph* says it is generally believed that the Government is not willing to give publicity to these official documents, possibly on account of unsavoury remarks and hostile findings on the conduct of the officials.

BENGALEE,
27th Feb. 1910.

254. The *Bengalee* is sincerely glad that Government, so far from rejecting Mr. Gokhale's Resolution with reference to Indians in the Transvaal, has even expressed a hope of being able to introduce a Bill embodying its substance.

INDIAN NATION,
28th Feb. 1910.

255. The *Indian Nation* joins the *Indian Daily News* in saying that the public is awaiting with the keenest interest the publication of the report on the enquiry instituted by the Government of Bengal into the recent serious allegations against the Calcutta Fire Brigade. This is essential to dispel doubts and clear the air.

INDIAN EMPIRE,
1st Mar. 1910.

256. The *Indian Empire* states that it is whispered in certain quarters that because Mr. Gourlay's report on the enquiry into the complaints regarding the ill-treatment of raiyats by the Tirhut planters is not quite innocent of adverse remarks on the conduct of the latter, it has so far been withheld from public gaze. As this is complimentary neither to the planters nor to the administration, the journal appeals to Sir Edward Baker to publish the report and deal fairly with the conclusions arrived at by Mr. Gourlay.

AMRITA BAZAR
PATRIKA,
1st Mar. 1910.

257. The *Amrita Bazar Patrika* observes that according to the Finance Minister, not only has the Government of Eastern Bengal and Assam not liquidated its debt to the Imperial Government, but has compelled the latter to cancel the province's overdraft and raise its balance to the prescribed minimum of 12 lakhs, costing the Government of India Rs. 36,90,000. If this amount be added to the 62 lakhs previously given, it would show that the Imperial Exchequer has been drawn upon to the tune of 99 lakhs for the benefit of the new Province, in addition to the permanent grant of Rs. 38,05,000 from the next year. Consequently, instead of securing any financial benefit from the partition of Bengal, as predicted by Lord Curzon, the Government of India has to maintain the bankrupt Government of the new Province in the same way as it maintained the old Assam Province, but at almost twice the cost, apart from non-recurring expenditure. The situation in Western Bengal last year was no better. It therefore goes without saying that had the two Bengals not been separated and placed under two different Governments, they would not have come to this sad pass, nor would the Government of India have had to make grants for their maintenance. As a fact undivided Bengal had never been a burden on the supreme Government. On the other hand, it had always helped the latter with a substantial share of its revenues. But all this has now been changed owing to the partition of Bengal, and yet, it is said, this measure is a "settled fact."

III.—LEGISLATION.

AMRITA BAZAR
PATRIKA,
25th Feb. 1910.

258. Referring to the suspension of the *Swarajya* in consequence of its new printer and publisher being unable to furnish a security of Rs. 1,000, the *Amrita Bazar Patrika* observes that this incident confirms their

The *Swarajya* of Allahabad
and the new Press Act.

previous apprehensions regarding sections 3 and 8 of the new Press Act. As the law stands, these sections are not applicable in the case of existing papers. But the *Swarajya* case shows that this immunity is only imaginary, for, under certain circumstances a Magistrate is empowered to apply these sections even in the case of an existing newspaper.

259. Referring to the Finance Minister's proposals for fresh taxation to meet the deficit caused by the falling off in the opium revenue, the *Bengalee* states that had

England recognized her duty in the matter of the opium traffic with China and paid a subsidy to the Indian Government, it would have been possible to forego a part at least of the proposed taxation. The journal strongly objects to the tax on petroleum which is a necessity in the daily life of the poor. Its objection is accentuated by the consideration that the increase proposed is slight, and, therefore, may altogether be dispensed with. While approving of the proposed tax on imported tobacco and liquor and the increase in the stamp duty, it would have preferred that no taxes had been levied at all. But if fresh taxation is inevitable, then the system devised, with the exception of the duty on petroleum, appears to be the least objectionable. It hopes that Government will yet see its way to drop the tax on petroleum. It is anticipated that these taxes will yield more than £900,000, and more than one-fourth of this sum will have to be devoted to meet the requirements of "that notoriously bankrupt province in the Indian Empire—the most 'efficient' in the terminology of Lord Curzon—namely, the new Province of Eastern Bengal and Assam." If the financial test is the most crucial of all tests, the administrative failure of the new Province is beyond question.

260. The *Bengalee* declares that from every point of view the partition is a dead failure. The people of Bengal are being taxed against their will for the maintenance of an administration which they thoroughly condemn.

261. In continuation of its previous article on the new impositions, the *Bengalee* observes that the suggested duty on tobacco will give an impetus to the Rangpur tobacco industry. Public opinion endorses the proposed customs tax on imported silver and foreign liquor, but it is hoped that Government will reconsider the question of taxing petroleum which is a necessity in the daily life of the people and should, therefore, be left untaxed. A duty on imported sugar is suggested as a substitute for that on petroleum.

262. Referring to the recently framed budget, the *Hindoo Patriot* says it is gratifying that the Finance Minister should have devised the new impositions with such discretion and statesmanship that they are hardly likely to be resented by the people, and will even, in a certain measure, be received favourably. Although the new import duties are in no way protective, it is expected they will, to a certain extent, benefit the country.

BENGAL, 26th Feb. 1910.

BENGAL, 27th Feb. 1910.

BENGAL, 27th Feb. 1910.

HINDOO PATRIOT, 28th Feb. 1910.

IV.—NATIVE STATES.

263. The *Indian Nation* observes that, if the prosecution of the accused in the Patiala case has been withdrawn on account of their innocence, great harm has been done to

them by their arrest and detention in custody. It would have been far better if a cautious weighing of the evidence had been undertaken before any decisive steps were determined upon. In addition to this the injunction prohibiting the accused from entering the Patiala State will weigh heavily on those who have any business connection or other vested interests there. On the other hand, if the release of the prisoners is the outcome of a desire to deal mercifully with them, the journal declares that in the face of the present political condition of India, any leniency is likely to be interpreted as weakness and will, consequently, be productive of an increase in violence. The Maharaja has, however, earned the gratitude of all by exonerating the Arya Samaj as a body from all taint of suspicion.

INDIAN NATION, 28th Feb. 1910.

VI.—MISCELLANEOUS.

INDIAN EMPIRE
2nd Feb. 1910.

264. The *Indian Empire* states that the Imperial League organized for the suppression of anarchy is a move in the right Anti-anarchist movement. direction, and, if sincerely adopted, is sure to be of great use. The free interchange of opinion between the two communities is the *sine qua non* of the re-establishment of friendly relations which is the best remedy against anarchy. The only defect noticed in the constitution of the Standing Committee is the omission of members of the Indian Association. This body represents the educated middle classes, who not only deserve to be consulted, but whose presence on the Standing Committee is likely to give it more weight and greater influence.

BENGALEE.
23rd Feb. 1910.

265. In supporting the demand of the Irish nationalists for the withdrawal or curtailment of the House of Lords' veto, the The opening of Parliament. *Bengalee* observes that whatever Mr. S. M. Mittra, who poses as the exponent of Indian public opinion in England, says in this as in other matters, he no more represents the sense of his countrymen than he does that of the inhabitants of Kamaskatka. The curtailment of the House of Lords' veto is as much a necessity in the interests of India as of Ireland.

BENGALEE,
23rd Feb. 1910.

266. Referring to the appointment of a new Under-Secretary of State for India, the *Bengalee* observes that since December The new Under-Secretary of State. 1905, when the Liberals came into power, there have been no less than five Under-Secretaries of State, who have held office for ten months each. These frequent changes are condemned as a kind of trifling with Indian interests.

HINDOO PATRIOT.
23rd Feb. 1910.

267. Referring to the opening of the Hewett Weaving School at Bara Banki, United Provinces, which, like similar schools in other centres, is being aided by Government, Sir John Hewett at the Bara Banki Weaving School. the *Hindoo Patriot* wishes that in Bengal the people would similarly co-operate with the Government in resuscitating the handloom industry. The fact that the people of the United Provinces, without at all adopting the propaganda of boycott, are yet working enthusiastically for the revival of such important industries as sugar and weaving, is held up as an object-lesson for Bengalis, among whom the talk of industrial salvation is the loudest and practical initiative altogether at a discount.

INDIAN MIRROR,
23rd Feb. 1910.

268. Referring to Mr. Justice Krishnaswamy Aiyar's pronouncement on Mr. Justice Krishnaswamy Aiyar of Madras on the catalogue of the sins of Hindus. the political tendencies of Hindus, the *Indian Mirror* says: "We are all for politics. Our journals are full of it; our public men have nothing else to think and talk of; and even our young men are being dragged into the same vortex." "The fate of India," it adds, "depends upon the solution of social, moral and religious problems. Therefore, we say again and again, let us put back politics for a while, and think how we can really help ourselves as a nation."

BENGALEE,
23rd Feb. 1910.

269. Referring to Mrs. Besant's appeal in connection with the case of Mrs. Besant's appeal. the Bengali student of the Benares Central Hindu College, who was insulted by an European in occupation of a railway carriage which he attempted to enter, the *Bengalee* says: "Conduct of the kind condemned by Mrs. Besant in her appeal has been a source of great irritation in the past, and the one object which she evidently had in view in the appeal was to remove this source of irritation. It is utterly inconceivable how anybody can interpret such an appeal into an attempt to excite racial feeling."

HINDOO PATRIOT,
23rd Feb. 1910.

270. With reference to Mrs. Besant's appeal regarding the train insult case, the *Hindoo Patriot* says: "The only thing Mrs. Besant's appeal. that took us by surprise was the complete absence of sympathetic response from the Anglo Indian community to Mrs. Besant's appeal. The Anglo-Indian press was completely silent over the matter and so too were their correspondents. We await with interest the Government decision on the complaint."

HINDOO PATRIOT,
23rd Feb. 1910.

271. Referring to the Report of the Proceedings of the fourth conference of Registrars of Co-operative Credit Societies held Co-operative credit conference. in November last, the *Hindoo Patriot* says that at

present, when the credit societies fail to attract local capital, they borrow from district banks, but as some of these banks require money from other joint-stock banks, they naturally charge a higher rate of interest. Mr. Langley (the Punjab Registrar) therefore thinks that if a large financing institution could be formed to lend money to societies or unions of societies at 8 per cent., the authorities may be relieved of the trouble and responsibility involved in arranging for the supply of outside capital. That would, no doubt, be a very sound system of financing, but for some time yet the societies will have to depend upon district banks. And we are inclined to think that the establishment of such banks in every district will be of immense value not only for the purpose of financing the societies, but generally giving a strong impetus to the trade of the country.

272. With reference to the announcement that a Buddhist deputation is expected from Burma to take away Buddha's relics. *The Indian Mirror* states that it has caused a feeling of keen disappointment. The journal protests against the arrangement, if it has been made, and suggests that as Benares is sacred to Hindus and Buddhists alike, the relics should be deposited there. Benares is called the "holy city," and no better place exists in the world for the reception of Gautama Buddha's relics.

273. Referring to the prospective trial of Jotindra Nath Mukherjee on a charge of abetting the murder of the late Deputy Superintendent of Police, Shamsul Alum, Khan Bahadur, *The Telegraph* says: "So we are on the trail of another sensational trial, which we can only hope will not prove as tragic."

274. *The Telegraph* is pleased to hear of the starting of the "Netra Manganese Company, Limited" to exploit the Manganese ore and mineral deposits of the Central Provinces, but objects to the ore extracted from the mines being sent to Europe and America where there is a great demand for this commodity. It suggests that the raw material be melted and converted into useful things in India.

275. Referring to the declaration of the *Madras Mail* that in the local native clubs "most incendiary sentiments were expressed not only by hot-headed young men, but by the oldest and most trusted of Government servants," the *Telegraph* says: "It is for the Government to see if they should overlook such a gross libel. It has provoked protests from every Indian, and we hope it will engage the serious attention of the wise statesmen at the head of the Government whose own sympathy has done so much towards clearing the political horizon of the country."

INDIAN MIRROR,
28th Feb. 1910.

TELEGRAPH,
28th Feb. 1910.

TELEGRAPH,
28th Feb. 1910.

TELEGRAPH,
1st Mar. 1910.

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 5th March 1910.

G. C. DENHAM,
Special Asst. to the Deputy Inspr.-Genl.
of Police, Bengal.

